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THE

confession of the

*true & christian*


Fayth, according to Gods  
word, and Actes of Parlia-  
ment, holden at Edensburgh, the  
eyght and twentie day of Ianua-  
rie, in the yere of our Lord God,  
one thousande, five hundred,  
fourescore and one, being the  
foureteenth yere of the  
Kings reigne.

*Imprinted at*  
London, by Robert W  
de graue, dwelling without  
Temple-barre.

78: 16

# *A general confession of the*

true Christian faith and religion, according to Gods  
word and Actes of our Parliaments, Subscribed by the  
Kings Maiestie and his houshold, with sundry others,  
To the glory of God, and good example of al men.  
At Edinburgh the. 28. day of Ianuarie. The  
yere of our Lord, 1581. And in  
the 14 yere of his Maie.  
sties Raigne.

 All, and euerie one of vs  
vndertwitten protest, that  
after long and due exami-  
nation of our owne consci-  
ences, in matters of true  
and false Religio<sup>n</sup>, are now  
thoroughly resolved in the trueth, by y<sup>e</sup> word  
and spirit of God. And therfore we belecue  
with our heartes, confesse with our mou-  
thes, Subscribe with our handes, and con-  
stantly affirme before God and the whole  
worlde. That this onely, is the true Chri-  
stian Faith and Religion, pleasing God,  
and bringing Saluation to man, which is  
now by the merce of God reuealed to the  
worlde, by the preaching of the blessed Euā-  
gell. And is receaued, beleueued, and defen-  
ded by many & sundrie notable Churches  
and Realmes, but chiefly by the Church of  
Scotland, the Kings Maiestie & thre E-  
A.ii.                      states

A confession of the faith

states of this Realme, As Gods eternall  
truth, and onely grounde of our Saluati-  
on, as moze particularly is exprest in the  
confession of our Faith, stablished and pub-  
likely confirmed by sundrie acts of Parlia-  
ments, and now of a long time hath bin o-  
penly professed by the Kings Maestie, &  
whole body of this Realme, both in burgh  
and land. To the which confession & forme  
of Religio, we willingly agree in our con-  
sciences in all poyntes, as vnto Gods vn-  
doubted trueth & veritie, grounded onely  
vpon his written word. And therefore we  
abhorre and detest al contrary religion and  
doctrine, but chiefly all kinde of Papistrie  
in general, and particuler heades, euen as  
they are now damned and confuted by the  
word of God & Church of Scotland, but  
especially, we detest and refuse the vsurped  
authoritie of that Romane Antichrist vpon  
the Scriptures of God, vpon y Church  
the ciuill Magistrate & conscience of men.  
All his tyrannous Lawes made vpon in-  
different things, against our Christian li-  
bertie. His erroneous doctrine against the  
sufficiency of the written worde, the per-  
fection of the lawe, the office of Christ, and  
his blessed Euangel. His corrupted doc-  
trine



trine concerning Original sinne, our naturall inabilitie and rebellion to Gods law. Our iustification by faith onely. Our imperfect sanctification and obedience to the lawe, the nature, number and vse of the holy Sacraments. His false bastard Sacraments, with all his rites, ceremonies, and false doctrine added to the ministration of the true Sacraments, without the word of God. His cruell iudgement against Infants departing without the Sacrament, his absolute necessitie of Baptisme, his blasphemous opinion of transubstantiation, or reall presence of Christes body in the elements, and receiuing of the same by the wicked, or bodie of men. His dispensations with solemne othes, perjuries, and degrees of marriage forbidden in the worde, his crueltie against the Innocent deuorced, his diuillish Masse, his blasphemous Priesthood, his prophane sacrifice for the sinnes of the dead and the quicke. His Canonization of men, calling vpon Angels, or Saints departed, worshipping of Images, relickes, & crosse, dedicating of churches, Altars, Dapes, Towes, to creatures. His Purgatorie, prayers for the deade, praying or speaking in a strang language,

A.iii.                      with

A confession of the sayth

with his processions and blasphemous Letame, & multitude of Advocates or Mediators. His manifolde orders, Auricular confession, his despered & uncertaine repentance, his generall & doubtfull faith, his satisfactions of men for their sinnes, his iustification by workes, *Opus Operatum*, workes of supererogation, merites, pardons, peregrinations and stations, his holy water, Baptyssing of Bells, Coniuring of spirits, Crossing, Saning, Anointing, coniuering, Hallowing of gods good Creatures, with the superstitious opinion ioyned therewith, his worloly Monarchie, and wicked hierarchie, his thre solempned vowes, with all his shauellings of sundrie sorts. His erroneous bloodie decrees made at Trent, with al the subscribers & approuers of that cruell & bloody bande, coniuered against the Church of God. And finally wee detest all his vaine allegories, Rites, signes, & traditions brought in the Church without, or against the word of God & doctrine of this true reformed Church. To the which wee ioyne our selues willingly, in doctrine, Faith, Religion, Discipline, and vse of the holie Sacraments, as liuelie members of the same in Christ our head, promising and swearing

A confession of the sayth

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swearing by the great Name of the Lord  
our God, that we shall continue in the obe-  
dience of the doctrine and discipline of this  
Church, & shall defend the same according  
to our vocatiō & power, all the dayes of our  
liues, vnder the paines contained in y<sup>e</sup> law,  
& danger both of body, and soule, in the day  
of Gods fearefull Iudgement. And seeing  
that many are styred by by Satan, & that  
Romane Antichrist, to promyse, sweare,  
subscribe, & for a time vse the holie Sacra-  
mentes in the Church deceitfully against  
their own conscience, minding hereby, first  
vnder the externall Cloke of Religion, to  
corrupt & subuert secretly Gods true Re-  
ligion within the church, & afterward whē  
time may serue, to become open enemies &  
persecuters of y<sup>e</sup> same, vnder vaine hope of  
the Popes dispensation deuised against the  
word of God, to his greater confusion, and  
their double condemnatiō in the day of the  
Lord Iesus, We therefore willing to take  
away all suspicion of hypocrisie, & of such  
double dealing with God & his Church,  
protest & call the searcher of all hearts for  
witness, that our mindes & hearts doe fully  
agree with this our confessiō, promise, oth,  
& subscription. So that wee are not moued  
for

of Scotland.

for any worldly respect, but are perswaded  
onely in our conscience, through the know-  
ledge & love of Gods true Religion, prin-  
ted in our heartes by the holy spirit, as we  
shall answer to him in the day when the se-  
cretes of al hearts shall be disclosed. And be-  
cause we perceiue, that the quietnes & sta-  
bilitie of our Religion & Church doeth de-  
pend vpon the safetie & good behauiour of  
the Kings Maiestie, as vpon an comforta-  
ble Instrument of Gods mercy, graunted  
to this countrey, for the maintening of his  
Church, & ministratiō of Justice amongs  
vs. We protest & promise with our hearts,  
vnder the same oth, hand writ, and paines,  
that we shall defend his person & authoritie  
with our goods, bodie, and lyues; in the  
defence of Christes Euangel, Libertie of  
our Countrey, ministratiō of Justice, and  
punishment of iniquitie against al enemies  
within this Realme or without, as we de-  
syre our God to be a strong and mercifull  
defender to vs, in the day of our death, and  
comming of our Lord Iesus Christ. To  
whom with the Father and the holy Spi-  
rit, bee all honour and glorie eternally.  
Amen.

# *The Estates of Scotlande,*

*with the inhabitants of the same, professing  
Christ Iesus and his holy Gospell. To their naturall  
countrie men, and to al other Realmes and nations,  
professing the same Christ Iesus with them, with  
grace, mercie and peace, from God, the Fa-  
ther of our Lord Iesus Christ, with  
the spirit of righteous iudge-  
ment of saluation.*



Long haue we thirsted (deare  
brethren) to haue notified vn-  
to the worlde the summe of  
that doctrine which we pro-  
fesse, and for the whiche we  
haue sustayned infamy and daunger. But  
such hath bene the rage of Satan agaynst  
vs, and agaynst Christ Iesus his eternall  
veritie lately borne amongst vs: that to  
this day no time hath bene graunted vnto  
vs to cleare our consciences, as most glad-  
ly we would haue done. For howe we haue  
bene tossed at times heretofore, the moste  
part of Europe, as we suppose, doth vn-  
derstande. But seeing that of the infinite  
goodnes of our God (who neuer suffereth  
his afflicted vterly to be confounded) a-  
boue expectation we haue obtayned some  
rest & libertie, we would not but set forth  
this brieife and playne confession of suche  
B. doctrine

A confession of the fayth

doctrine as is propounded vnto vs, and as we belecue and professe: partly for satisfaction of our brethren, whose hartes we doubt not haue bene (and yet are) wounded by the dispitefull rayling of suche as yet haue not learned to speake well: and partly for stopping of the mouthes of the impudent blasphemers, who boldly damne that which they neither haue heard, nor yet vnderstande. Not that we iudge that the rankred malice of suche is able to be cured by this our simple confession. No, we know the swete sauour of the Gospell, is, and shall be death to the sonnes of perdition, but we haue chiefe respect to our weake and infirme brethren, to whom we would communicate the bottome of our hartes, least that they be troubled or caried away by diuersitie of rumours, whiche Sathan spreads abroad agaynst vs, to the defacing of this our most godly enterpryse: protesting that if any man shall note in this our confession, any article or sentence repugning to Gods holy worde, and do admonish vs of the same in writing, we by Gods grace do promise vnto him satisfaction from the mouth of God, that is, from his holy Scriptures, or els reformation of  
tha

that which he shall proue to be amisse.

For God we take to recorde in our consciences, that from our hartes we abhorre all sectes of heresie, and all teachers of erroneous doctrine, and that with all humilitie we embrace the puritie of Christes Gospel, which is the onely soode of oure soules, and therefore so precious vnto vs, that we are determined to suffer the extremitie of worloly daunger, rather then that we will suffer our selues to be defrauded of the same: for hereof we are molste certainly periuaded, that whosoever denyeth Chrt Jesus, or is ashamed of him in presence of men, shall be denyed before the father, & before his holy angels. And therefore by the assistance of the almightie, the same our Lord Jesus, we firmly purpose to abide to the ende, in the confession of this our say:h, as by articles followeth.

Of God.

**W**E confesse and acknowledge our ony Dent.6.  
 God, to whom ouely we must cleaue, Eia.44.  
 whom onely we must serue, whom onely Dent.4.  
 we must worship, and in whom onely we  
 must put our trust: who is eternall, infi-  
 nite, vnnearurable, incomprehenfible, om-

B.ii.

nipotent,



A confession of the sayth

Math. 28.

nipotent, inuisible, one in substance, and yet distinct in three persons, the father, the sonne, and the holy ghost. By whom we confesse and beleue all thinges in heauen and earth, aswell visible as inuisible to haue bene created, to be retayned in their being, and to be ruled & guyded by his inscrutable prouidence, to such ende, as his eternall wisdom, goodnes, and iustice, hath appoynted them, to the manifestation of his glory.

Gen. 1.

Pro. 16.

*Of the creation of man.*

Gen. 1. 2.

**W**E confesse and knowledge this our God to haue created man, to wit, our first father Adam, to his own image, & similitude, to whom he gaue wisdom, Lordship, iustice, freewill & cleare knowledge of himself, so that in the whole nature of man there could be noted no imperfection. Fro which honour and perfection, man and woman did both fall: the woman being deceived by the serpent, and man obeying the voyce of the woman, both conspiring against the Soueraigne Maiestie of God, who in exprest wordes had before threatened death, if they presumed to eate of the forbidden tree.

Gen. 3.



of Scotland.

*Of Originall sinne.*

**B**y which transgression, commonly called Originall sinne, was the image of God vterly defaced in man, & he and his posteritie of nature become enemies to God, slaues to Sathan, and seruantes to sinne. In so much that death euerslaking hath had, and shall haue power and domination ouer all that haue not bene, are not, or shall not be regenerate from aboue, which regeneration is wrought by the power of the holy Ghost, working in the heartes of the electe of God, an assured faith in the promise of God, reuealed to vs his worde, by which faith, we apprehend Christ Iesus, with the graces and benefites promised in him.

Ephes. 3.

Rom. 5.

Ioh. 3.

Rom. 5. 8.

*Of the reuelation of the promise.*

**F**or this wee constantly beleue, that God after the fearefull and horrible defection of man from his obedience, did seeke Adam againe, call vpon him, rebuke his sinne, conuict him of the same; and in the end, made vnto him a most ioyfull promise, to wit, y<sup>e</sup> the of the seed woman should breake downe the serpens head; that is, he should destroy the workes of the Diuell,

Gen. 3.

Gen. 12. 15.

B.iii.

which

A confession of the sayth

Eſai.7.8.

Which promiſe as it was repeated & made more cleare fro time to time: ſo was it imbraced with ioye, and moſt conſtantly re-  
ceiued of all thoſe faithfull from Adam to Noe, from Noe to Abraham, from Abraham to Dauid, and ſo forth to the incarnation of Chriſt Jeſus, all ( wee meane the faithfull Fathers vnder the lawe ) did ſee the ioyfull dayes of Chriſt Jeſus and dyd reioyce.

*The continuance, increaſe, and preſeruation of the Church.*

Ezek.16.

Gen.12.13.

Exod.1.2.

Exod.20.

Iofu.1.25.

2.Reg.17.

**W**E moſt conſtantly beleue that God preſerued, inſtructed, multiplied, honored, decoyed, and from death called to life, his Church in all ages from Adam til the comming of Chriſt in the fleſhe. For Abraham he called from his fathers country, him he inſtructed, his ſeede he multiplied, the ſame he maruellouſly preſerued, and more maruellouſly deliuered from the bondage and tyrannie of Pharaos, to them he gaue his lawes, conſtitutions, and ceremonies, them he poſſeſſed in the lande of Canaan, to them after Judges and after Saul, he gaue Dauid to be king, to whom he made promiſe, that of the fruite of hys  
Ioyes

loynes should one syt for euer vpon his regall seat. To this same people from tyme to time he sent Prophetes to reduce them to the right waye of their God : from the which often times, they declined by idolatrie. And albeit that for their stubburne contempte of iustice, he was compelled to giue them into the hands of their enemies, as befoze was threatened by the mouthe of Moyses, in so much that the holpe Cittie was destroyed, the temple burnt with fire, and the whole land leste desolate the space of lxx. yeeres, yet of mercie did he reduce them againe to Ierusalem, where the Citie and Temple were reedified, and they against all temptaions and assaultes of sathan, did abyde till the Messias came according to the promise.

2.Reg.24.25

Deut.18.

1ere.39.

Eldr.1.

Agge.1.2.

Zach 3.

*Of the incarnation of Christ Iesus.*

**W**hen the fulnesse of time came, God sent his sonne his eternall wisdom, the substance of his owne glozy, into this world, who tooke the nature of manhood of the substance of a woman, to wit, of a virgin, and that by operation of the holy ghost.

Gal.4.

Luk.1.2.

And so was bozne the iust seede of Dauid

*A confession of the fayth*

mid, the angell of the great counsaile of God, the very Beelias promised, whom we acknowledge and confesse Emanuell, very God, and very man, two perfect natures vnited and ioyned in one person.

By which our confession, we condemne that damnable and pestilent heresies of Arius, Marcion, Eutiches, Nestorius, and suche others, as eyther did denie the eternitie of his Godhead, eyther the veritie of his humaine nature, eyther confound them, eyther yet deuide them.

*Why it becometh the Mediator to be  
very God and very man.*

**W**E acknowledge and confesse, that this most wonderous coniunction betwixt the Godhead and the manhood in Christe Iesus, did proceede from the eternall and immutable decree of God, whence also, our saluation springeth, and dependeth.

*Election.*

**F**O: that same eternall God and father, who of mere grace elected vs in Christ Iesus his sonne, before the foundation of the worlde was layde, appoynted him to be our head, our brother, our pastor & great bishop

Ephes. 1.  
Ecb. 2.

Iohn. 10.

bishop of our soules. But because that the enimitie betwixte the iustice of God and our sinnes was such, that no flesh by it selfe could, or might haue attepned vnto God: it behoued, that the sonne of God shoulde descende vnto vs, and take him selfe a body of our body, fleshe of our fleshe, and bone of our bones, and so become the perfect He-  
Iohn. 1.  
 diator betwixt God & man, geuing power to so many as beleue in him, to be the sonnes of God, as him selfe doth witnesse.  
Iohn. 20.  
 I passe vp to my father, and vnto your father, to my God, and vnto your God. By which moste holy fraternitie, whatsoeuer we haue lost in Adam, is restored to vs againe. And for this cause are we not afraid to call God our father, not so much because he hath created vs (which we haue common with the reprobate) as for that that he hath giuen to vs his onely sonne to be our brother, and giuen vnto vs grace to acknowledge and embrace him for our onely mediator, as befoze is sayd. It behoued farther, the Messias and Redemer,  
Esa. 53.  
 to be very God and very man, because he was to beare vppon him the punishment due for our transgressions, and to present him selfe in the presence of his fathers  
 C iudge.

A confelsion of the sayth

iudgement, as in our person to suffer for our transgression, & inobedience, by death, to overcome him that was author of death. But because the onely Godhead could not suffer death, neither yet coulde the onely manhead overcome the same, he ioyned both together in one person, that the imbecillitie of the one, should suffer and be subject to death (which we had deserued) and the infinite and inuincible power of the other, to wit, of the Godhead: should triumphe and purchase to vs life, libertie, and perpetuall victorie, and so we confesse and most vndoubtedly belecue.

*Christes death, passion, and buriall.*

Heb. 10.

Esai. 53.

**T**hat our Lord Iesus offered himself a voluntary sacrifice vnder his father for vs, that he suffered contradictiō of sinners, that he was wounded & plagued for oure transgressions, that he being & cleane innocent lambe of God, was dampned in the presence of an earthly iudge, & we shoulde be absolued before the tribunall seate of our God. That he suffered not onely the cruell death of the crosse (which was accursed by the sentence of God) but also that he suffered for a season the wrathe of his father, which sinners had deserued. But yet we a

Deut. 21.

Gal. 3.

how that he remained the only welbeloued  
 & blessed son of his father, euē in the midst  
 of his anguish & torment, which he suffered  
 in body & soule, to make the full satisfactiō  
 for the sinnes of the people. After the Heb. 10. 1.  
 which we confesse and avow, that there re-  
 maineth no other sacrifice for sinne, which  
 if any affirme, we nothing doubt to avow,  
 that they are blasphemous against christes  
 death, and the everlasting purgation & sa-  
 tisfaction purchased to vs by the same.

*Resurrection.*

**W**E vndoubtedly beleue that insomuch A.C. 2. 3.  
 as it was impossible that the dolours  
 of death should retaine in bondage the au- Rom. 6.  
 thor of life, that our Lord Iesus crucifi-  
 ed, dead & buried, who descended into hell,  
 did rise againe for our iustification, and de-  
 stroying of him, who was the author of  
 death, brought life againe to vs that were Mat. 28.  
 subiect to death and to the bondage of the Mat. 27.  
 same, wee know that his resurrection was  
 confirmed by the testimonie of his verye e-  
 nemies, by the resurrection of the deade, Iohn. 10. 21.  
 whose sepulchres did open and they dyd a-  
 rise, and appeared to many, within the Ci-  
 tie of Ierusalem. It was also confirmed  
 by the testimony of his Angels, and by the  
 senses



A confession of the fayth

senses and iudgementes of his Apostles & others, who had conuersation & did eate & drinke with him after his resurrection.

Ascension.

Act. 1.  
Mat. 28.

**W**E nothing doubte but the selfe same body which was bozne of the virgin, was crucified, dead and buried, and which did rise againe, did ascend into the heauens for the accomplishment of al things, where in our names, & for our comfort, he hath receiued all power in heauen & earth, where he sitteth at the right hande of the Father, crowned in his kingdome, aduocate, & only mediator for vs. Which glory honour & prerogatiue, he alone amongst the brethren shall possesse, till that all his enemies bee made his foote stole.

1. Iohn. 2.  
1. Tim. 2.  
Psalm. 110.

As that wee vndoubtedly beleue there shalbe in the finall iudgement: to the execution wherof, we certainly beleue that the same our Lord Iesus shall visibly returne as that he was seen to ascend. And then we firmly beleue, that the time of refreshing and restitution of all things shall come, in so much that those that from the beginning haue suffered violence, iniurie, & wrong, for righteousness sake, shall inherit that blessed immortality, promised from the beginning  
but

Apoc. 20.  
Esai. 66.



but contrariwise, the stubburne, inobedi-  
ent, cruel oppressors, filthy persons, idola-  
ters, & all sorts of vnfaithfull: shalbe cast in  
the dungeon of vtter darknes, where their  
wozme shal not die, neither yet their fyre  
shalbe extinguished. The remembrance of  
which day, & of the iudgement to be execu-  
ted in the same, is not onely to vs a bypde  
whereby our carnall lustes are refrained,  
but also such inestimable comfort, that nei-  
ther may the threathing of worldly Prin-  
ces, neither yet the feare of temporal death  
and present danger, moue vs to renounce &  
forsake that blessed societie, which wee the  
members, haue with our head & onely me-  
diator Christ Iesus. Whom we confesse &  
auow to be the Messias promised, the only  
head of his church, our iust lawe giuer, our  
only high priest, aduocat, and mediator. In  
which honours, and office, if man or ange l  
presume to intrude themselues wee viterly  
detest and abhorre them, as blasphemous  
to our soueraigne and supream gouer-  
nour Christ Iesus.

Esai. 1.  
Col. 1.  
Heb. 9. 10.

*Faith in the holy Ghost.*

**T**his our sayth and the assurance o'f the  
same, procedeth not from flesh & blood, Mat 16.  
that is to say, from no naturall powers  
C.iii. within

A confession of the fayth

Ioh. 14. 15.  
26.

within vs, but is the inspiration of the holy ghost: whom we confesse, God, equall with the father, and with the sonne, who sanctifieth vs, & bringeth vs into all veritie by his owne operation, without whom we should remaine for euer enemies to God, and ignoraunt of his sonne Christ Iesus. For of nature we are so dead, so blind, and so peruerse, that neither can we feele when we are pricked, see the light when it shineth, nor assent to the will of God when it is reuealed, vnlesse the spirite of the Lorde quicken that which is dead, remoue the darknesse from our mindes, and bowe our stubbozne hartes to the obedience of hys blessed will. And so as we cōfesse that God the father created vs, when we were not: as his sonne our Lorde Iesus redeemed vs, when we were enemies to him: so also do we confesse, that the holy ghost dothe sanctifie and regenerate vs, without al respect of any merite proceeding from vs: be it before, or be it after our regeneration. To speak this one thing yet in moze playn worde, as we willingly spoyle our selues of all honor, & glozy of our owne creation, and redemption, so do we also of our regeneration, & sanctification: for of our selues we

Rom. 8.

we are not sufficient to thinke one good thought, but he who hath begon the worke in vs, is only he that continueth in vs the same, to the prayse and glozy of his vnder-  
serued grace. 2. Cor. 3.

*The cause of good workes.*

**S**O that the cause of good workes we confesse to be not our free will, but the spirit of the Lord Iesus, who dwelling in oure hartes by true fayth, bringeth forth suche good workes, as God hath prepared for vs to walke in. For this we moste boldly affirme, that blasphemy, it is to say, y<sup>e</sup> Christ abideth in the hartes of suche, as in whom there is no spirite of sanctification. And therfore we feare not to affirme, that murderers, oppressers, cruell persecuters, adulterers, whozemongers, filthy persons, idolaters, dyonkards, theeves, and all workers of iniquitie, haue neither true faith, neither any portion of the spirite of the Lord Iesus: so long as obstinately they continue in their wickednes. For howe soone that euer the spirite of the lord Iesus (which gods elect chilozen receiue by true faith) taketh possession in the hart of euery man, so soone doth he regenerate & renewe the same man. So that he beginneth to  
hate

John 13.  
Ephes. 2.

A confession of the fayth

Gal. 5.

Rom. 3.

hate that, which befoze he loued, and begin-  
neth to loue that, which befoze hee hated.  
And from thence commeth that continuall  
battail which is betwixt the fleſhe and the  
ſpirite in Gods childe: ſo that the fleſhe  
and naturall man, according to the owne  
corruption, luſteth for things pleaſing, and  
delectable vnto it ſelfe, grudgeth in aduer-  
ſitie, is liſted vp in proſperitie, and at euerie  
moment is prone and ready to offende the  
maieſtie of God. But the ſpirite of God  
which giueth witneſſing to our ſpirite, that  
we are the ſonnes of God, maketh vs to  
reſiſt filchy pleaſures, & to grone in Gods  
preſence for deliuerance from this bondage  
of corruption. And finally, ſo triumpheth  
ouer ſinne, that it raigneth not in our mor-  
tall bodies. This battell haue not the car-  
nall men, being deſtitute of Gods ſpirite,  
but do follow & obey ſinne with greedines,  
and without repentance, euen as the diuell  
& their corrupt luſtes do picke them. But  
the ſonnes of god, as befoze is ſaid, do fight  
againſt ſinne, do ſobbe & mourne, whē they  
perceiue them ſelues tempted in iniquitie:  
and if they fall, they riſe againe with ear-  
neſt & vnſaigned repentance, & theſe things  
they do, not by their owne power, but by  
the

of Scotland.

the power of the Lorde Iesus, without John.15.  
whom they were able to do dothing.

*What works are reputed good before God.*

**W**E confesse & acknowledge, that God Exod.20.  
hath giuen to man his holy lawe, in Deut.45.  
which not only are forbidden all such wor-  
kes as displease and offende his godly ma-  
iestie, but also are commaunded, all suche The Lawe.  
as please him, and as he hath promised to  
reward. And these works be of two sortes.  
The one, are done to the honoz of God, the  
other to the profit of our neighbours: and  
both haue the reuealed wil of God, for their  
assurance. To haue one God, to worship The workes  
of the first  
table.  
and honour him, to call vpon him in al our  
troubles, reuerce his holy name, to heare  
his worde, to beleue the same, to communi-  
cate with his holy sacraments, are the wor-  
kes of the first table. To honour father,  
mother, princes, rulers, & superior powers: Ephes.6.  
to loue them, to support them, yea to obey The workes  
of the se-  
cond table.  
their charges (not repugning to the com-  
maundement of God) to saue the liues of  
innocentes, to repressse tyrannie, to defend  
the oppressed, to kepe our bodies cleane &  
holy, to liue in sobernes & temperance, to Ezech.22.  
Ierc.22.  
Esay.50.  
1.Thes.4.  
Luk.2.  
deale iustly with al men, both in word and

D.

deed

A confession of the faith

Things con-  
trarie to the  
first and se-  
cond table.

Rom. 17.  
Ezech. 22.

bede : and finally to repress all appetite of  
our neighbours hurt, are the good workes  
of the seconde table whiche are most plea-  
sing and acceptable vnto God, as those  
workes that are commaunded by him selfe.  
The contrary whereof, is sin most odious,  
which alwayes displeaseth him and prouo-  
keth him to anger. As not to call vpon him  
alone, when we haue need, not to heare his  
worde with reuerence, to contemne & de-  
spise it, to haue, or to worship idoles, to  
mainteine and defende idolatrie, lightly to  
esteem the reuerent name of God, to pro-  
phane, abuse, or contemne the sacramentes  
of Christ Iesus, to disobey or resist any  
that God hath placed in authoritie, (whi-  
lest they passe not ouer the bounds of their  
office) to murther or to consent thereto, to  
beare hatred, or to suffer innocent blood to  
be shed, if we may withstande it. And final-  
ly, the transgression of any other comman-  
dement in the first or seconde table, we con-  
fesse or affirme to be sinne; by the whiche  
gods hate & displeasure is kindled against  
the proude vnthakfull world. So that good  
workes we affirme to be those only, that are  
done in faith & at Gods commaundement,  
who in his lawe hath expessed what the  
things

things be that please him. And euil works we affirme not onely those that expessedly are done against Gods commaundement, but those also that in matters of religion, and worshipping of God hath no other assurance, but the inuention and opinion of man: which God from the beginning hath euer reiected, as by the prophet Esay, and by our master Christ Iesus, we are taught in these words. In vayne do they worship me, teaching the doctrines and preceptes of men.

Esai. 26.

Mat. 15.

*The perfection of the lawe, and  
imperfection of man.*

**T**he law of God we confesse & acknowledge most iust, most equall, most holy, & most perfect, commaunding those things which being wrought in perfection, were able to giue life, & able to bring man to eternall felicitie. But our nature is so corrupt, so weake, & so vnperfite that wee are neuer able to fulfill the works of the law in perfection. Yea, if we say we haue no sinne, euen after we are regenerated, we deceaue our selues, and the veritie of God is not in vs. And therefore it behoueth vs to apprehend Christ Iesus with his iustice and satisfaction, who is the end and accomplis-

Rom. 7.

Psalm. 19.

Deut. 5.

Rom. 10.

1. Iohn. 1.

Rom. 10.

Gal. 3.

Deut. 26.

Ephes. 1.

Rom. 4.



A confession of the sayth

ment of the lawe, by whom wee are set at this libertie, that the curse & malediction of god, fall not vpon vs, albeit we fulfil not the same in all pointes, for God the father beholding vs, in the body of his sonne Christ Iesus, accepteth our imperfect obedience, as it were perfect, & couereth our workes which are defiled, with many spottedes, with the iustice of his son, we do not meane that we are so set at libertie, that wee owe no obedience to the lawe (for that before wee haue plainely confessed). But this wee as firme, that no man in earth (Christ Iesus onely except) hath giuen, giueth, or shall giue in worke that obedience to the lawe, which the law requireth. But whē we haue done al things, we must fall downe and vnsainedly confesse, that we are vnprofitable seruants. And therfore whosoever boasteth themselves of the merites of their owne workes, or put their trust in the workes of supererogation, boast themselves of that which is nought, & put their trust in damnable Idolatrie.

Luk. 10.

To put trust  
in our owne  
workes, is  
damnable  
idolatrie.

*Of the Church.*

Math. 3. 8.

**A**S we beleue in one God, father, sonne and holy ghost, so do we most constantly beleue that from the beginning there hath



hath bene, and now is, and to the end of the  
 world shalbe, one Church, that is to say, a  
 company and multitude of men chosen of  
 God, who rightely worship & embrace him Ephes. 1.  
 by true faith in Christ Iesus, who is y<sup>e</sup> one Col. 1.  
 ly head of the same Church, which also is y<sup>e</sup> Ephes. 5.  
 body & spouse of Christ Iesus, which church  
 is Catholike, that is vniuersall, because  
 it containeth y<sup>e</sup> elect of al ages, of al realms  
 nations, & tongues, be they of the Iewes,  
 or be they of the Gentils, who haue com- Apoc. 7.  
 munion & societie with God the father and  
 with his sonne Christ Iesus throughe the  
 sanctification of his holy spirit, & therefore  
 is it called the communio, not of prophane  
 persons, but of saints: who as Citizens of  
 the heauenly Ierusalem, haue the fruition  
 of the most inestimable benefites, to wit, of  
 one God, one Lord Iesus, one faith, and of Ephes. 2.  
 one baptisme, out of y<sup>e</sup> which church, there  
 is neither life nor eternall felicitie. And  
 therfore we betterly abbozre the blasphemie  
 of those that affirme, that men which lyue  
 according to equitie & iustice, shalbe saued,  
 what religion that euer they haue profes-  
 sed. For as without Christ Iesus there is Iohn. 3. 6.  
 neither life nor saluation, so shal there none  
 be participant therof, but such as the father

A confession of the sayth

hath giuen vnto his son Christ Iesus, and those in time, to come vnto him, aboue his doctrine, & beleue in him, (we apprehende the children with the faithfull parentes) this Church is inuisible known onely to God, who alone knoweth whom he hath chosen, and comprehendeth aswell (as sayd is) the elect that be departed, commonly called the Church triumphant, as those that yet liue and fight against sinne & Satan, as shall liue hereafter.

*The immortalitie of the soules.*

C.14.

ROC. 7.

**T**he elect departed are in peace and rest from their labours: not that they sleepe and come to a certayne obliuion, as some phantastikes do affirme: but that they are deliuered from all feare & torment, and all temptation, to which we, & all Gods elect are subiect in this life, and therefore do beare the name of the church militant, as contrariwise, the reprobate and vnfaithfull departed, haue anguish, torment, and pain, that can not be exprest. So that neither are the one nor the other in such sleepe, that they feele not their torment, as the parable of Christ Iesus in the. xvi. of Luke, his words to the theefe, and these words of the soules crying vnder the altar (Oh Lord thou

C.16.

thou that art righteous and iust, how long  
shalt thou not reuenge our blood vpon these  
that dwell in the earth) doth testifie: Apoc. 6.

Of the notes by the whiche the true church  
is discerned from the false, and who  
shalbe iudge of the doctrine :

**B**ecause that Satan from the beginning  
hath laboured to decke his pestilent si-  
nagog with the title of the church of God,  
& hath inflamed the heartes of cruell murther-  
ers, to persecute, trouble & molest the  
true church & members thereof, as Caine  
did Abel, Ismael Isaac, Esau Jacob, & the  
whole priesthood of the Jewes. Christ Je-  
sus himselfe and his Apostles after him. It  
is a thing most requisite that the true church  
be decerned from the filchy sinagoges,  
by cleare & perspicuous notes, least we being de-  
ceiued, receiue & embrace to our owne con-  
demnation, the one for the other. The notes  
signes, & assured tokens, whereby the im-  
maculate spouse of Christ Iesus, is known  
from the horrible harlot, the church malign-  
nant: we affirme are neither antiquitie, ti-  
tle vsurped, lineal descent, place appointed,  
nor multitude of men, approuing an error.  
for Caine in age & title was preferred to  
Abel & Seth, Ierusalem had preterogative  
about

Gen. 4. 21. 27

Mat. 23.

Iohn. 11.

Act. 3.

A confession of the sayth

about all places of the earth, where also were the priests lineally descended from Aaron, & greater number followed the Scribes, Phariseis & priests, then vnfaithfully beleue-  
ued and approued Christ Iesus & his doctrine: and yet as wee suppose no man of sounde iudgement will graunt, that any of the forenamed, were the Church of God. The notes therfore of the true Church of God, we beleue confesse and auow to be: first, the true preaching of the word of god, into the which God hath revealed himselfe vnto vs, as the writings of the Prophets & Apostles doth declare. Secondly the right administration of the sacraments of Christ Iesus, which must be annexed vnto þ word and promise of God, to seale and confirme the same in our hearts. Lasty ecclesiastical discipline bryghtly ministred, as Gods word prescribeth, whereby vice is repressed & vertue nourished. Wheresoeuer then these former notes are seen, & of any time continue (be the number neuer so fewe, about two or thre) there without al doubt is the true church of Christ, who according to his promise, is in the midst of them. Not the vniuersal, of which we haue before spoken, but particular, suche as was in Corinthus, Gallacia,

Notes of  
the true  
Church.

Iohn. 1. 10.

Rom. 4.

1. Cor. 5.

Gallacia, Ephesus & other places in which  
the ministerie was planted by Paul, and  
were of himielfe named the Churches of  
God: and such churches we the inhabitants  
of the Realme of Scotlande, professours of  
Christ Iesus, professe our selues, to haue in  
our cities, townes, & places reformed, for  
the doctrine taught in our churches is con-  
tained in the written worde of God, to wit,  
in the bookes of the olde and newe Testa-  
ments, in those booke we meane which of  
the auuncient, haue bin reputed canonicall.  
In the which we affirme that al things ne-  
cessarie to be belzeed for the saluation of  
mankind, is sufficiently expresse. The in-  
terpretetio wherof, we confesse neither ap-  
pertaineth to priuate nor publike person,  
neither yet to any Church for any preemi-  
nence, or prerogative personall or locall  
which one hath aboue an other, but apper-  
taineth to the spirit of God, by the which  
also the scripture was written. When con-  
trouersie then happeneth for the right vn-  
derstanding of anye place or sentence of  
scripture, or for the reformation of any a-  
buse with in the church of God, wee ought  
not so much to looke what men befoze vs  
haue saide or done, as vnto that, which the

Act. 16. 18.  
1. Cor. 2.  
Act. 20.

To whome  
the interpre-  
tation of the  
scripture ap-  
pertaine.

A confession of the sayth

1. Cor. 11.

holy ghost vniſormlie ſpeaketh within the  
body of the ſcriptures. And vnto that which  
Chriſt Ieſus himſelf ſaith, & command to be  
done. For this is one thing vniuerſallie  
graunted, that the ſpirit of God which is  
the ſpirit of vnicie: is in nothing contrarie  
to himſelf, if then the interpretation, deter-  
minatiou, or ſentence, of any doctoꝝ, church  
or counſaile, repugne to the plaine word of  
God, writtē in any other place of the ſcrip-  
ture, it is a thing moſt certaine that there  
is not the true vnderſtāding and meaning  
of the holy ghoſt: although that counſels,  
Realmes, & nations haue approued and re-  
ceiued the ſame. For we dare not receiue  
nor admit any interpretation which repug-  
neth to any principall point of our faith, or  
to any other plaine text of ſcripture, or yet  
vnto the rule of charitie.

1. Tim. 3.

*The authoritie of the Scriptures.*

**A**S we beleewe & confeſſe the ſcriptures  
of God ſufficiently to inſtruct, & make  
the man of God perfect: ſo do we affirme  
and auowe the authoritie of the ſame, to be  
of God, and neither to depende on men nor  
angels. We affirme therefore, that ſuch as  
allege the ſcripture to haue no other au-  
thoritie, but that which it hath receiued frō  
the

the church, to be blasphemous against gods  
and iniurious to the true church, which al. *Iohn. 10.*  
wayes heareth & obeyeth the voyce of her  
owne spouse & pastour, but taketh not vpon  
her to be maistres ouer the same.

*Of the generall Councils, of their power,  
authoritie, and causes of their  
conuention.*

**A**S we do not rashly damne that which  
godly men assembled together in gene-  
rall council lawfully gathered haue propo-  
ned vnto vs: so without iust examination do  
we not receiue whatsoeuer is obruded vn-  
to men vnder the name of general council:  
for playne it is, as they were men, so haue  
some of them manifestly erred, and that in  
matters of great weight and importance.

So farre then as the counsell proueth the  
determination & commaundement that it  
giueth, by the playne worde of God, so  
soone do we reuerce & embrace the same.

But if men vnder the name of a counsell  
pretende to forge vnto vs newe articles of  
our faith, or to make constitutions repug-  
ning to the worde of God: then utterly we  
must refuse the same as the doctrine of de-  
uils, which dratweth our soules from the  
voyce of our onely God, to followe the do-  
*1. Tim. 4.*



A confession of the fayth

VWhy they  
vvere assem-  
bled.

VWhy Coun-  
fels vvere cal-  
led.

Ceremonies  
ought to be  
chaunged  
vwhen they  
foster super-  
stition,

ctrines & constitutions of men. The cause then why that generall councils came together, was neither to make any perpetual lawe which God before had not made, neither yet to forge new articles of our beleefe, neither to giue the word of God authoritie: much lesse, to make that to be his word, or yet the true interpretation of the same whiche was not before his holy will expressed in his worde. But the cause of councils (we meane of such as merite the name of councils) was partly for confutation of heresies, & for geuing publike confession of their faith to the posteritie following, which both, they did by the authoritie of Gods written word, and not by any opinion of prerogative that they could not erre, by reason of their generall assembly. And this we iudge to hane bene the chiefe cause of generall councils: the other was for good policie and order to be constitute obserued in the Church, wherein (as in the house of God) it becommeth all things to be done decently and in order. Not that we thinke that one policie and one order in ceremonies can be appoynted for all ages, times, and places: for as ceremonies, such as men haue deuised, are but temporall: so  
may



may and ought they to be changed, when they rather foster superstition, then that they edifie the church vRING the same.

*Of the Sacramentes.*

**S** the fathers vnder the lawe besides  
**A** the veritie of the sacrifices, had two  
chiefe sacramentes, to wit, circumcision &  
the passeouer, the dispisers & containners  
wherof, were not reputed for gods people:  
so do we acknowledge & confesse that we  
now in the time of the Gospell haue two  
chiefe sacraments onely, instituted by the  
lord Iesus, and commaunded to be vled of  
of all those that will be reputed members  
of his body. To wit, baptisme, & the supper  
or table of the Lord Iesus, called the com-  
munion of his body & his bloud. And these  
sacraments aswell of the old, as of the new  
testament, now instituted of God not only  
to make a visible difference betwixt his  
people & those y<sup>e</sup> was without his league,  
but also to exercise the faith of his childre,  
& by participation of the same sacraments  
to seale in their hartes the assurance of his  
promise, & of that most blessed coniunction,  
vniion, & societie which the elect haue with  
their head Christ Iesus. And thus we ve-  
terly damne the vanitie of those, that as-  
firme

The vse of  
Sacraments.

A confession of the sayth

Baptisme.

The Lordes  
supper, per-  
sely & plain  
ly discribed.

firmē sacramentes to be nothing else but  
naked & bare signes. No, we assuredly be-  
leue, that by baptisme we are ingrafted in  
Christ Iesus, to be made partakers of his  
suffice, by which our sinnes are couered, &  
remitted. And also that in the supper righe-  
ly vsed, Christ Iesus is so ioyned with vs,  
that he becommeth very nourishment and  
foode of our soules. Not that we imagine  
any trāsubstantiation of bread in Christes  
naturall body, and of wine in his naturall  
bloud, as the Papistes haue perniciously  
taught & damnably beleued: but this vnion  
& coniunction which we haue with the bo-  
dy & bloud of Christ Iesus in the right vse  
of the sacrament, is wrought by operation  
of the holy ghost, who by true faich carrieth  
vs aboue al things that are visible, carnal,  
and earthly, & maketh vs to feede vpon the  
body & bloud of Christ Iesus, which was  
once broken and shed for vs, which now is  
in heauen, & appeareth in the presence of  
his father for vs, and notwithstanding the  
farre distance of place which is betwixte  
his body nowe glorified in the heauen and  
vs nowe mortall in this earth, yet we must  
assuredly beleue, that the bread whiche  
we breake, is the communiō of Christ's bo-  
dy,

ty, & the cup which wee blesse, is the com-  
 munion of his blood, so that we confesse &  
 vndoubtedly beleue, that the faithfull in the  
 right vse of the lords table, do so eat the bo-  
 dy & drinke the blood of the lord Iesus, that  
 he remaineth in them & they in him. Yea  
 they are so made flesh of his flesh, & bone of  
 his bones, that as the eternal Godhead gi-  
 ueth to the fleshe of Christ Iesus (which of  
 the owne condition & nature was mortal &  
 corruptible) life and immortallitie, so doeth  
 christ Iesus his flesh & blood eaten & drun-  
 ken by vs, giue vnto vs the same preroga-  
 tiues. Which albeit we confesse are neither  
 giuen vnto vs at that time only, neither yet  
 by the proper power & vertue of the sacra-  
 ment only, yet we affirme that the faithfull  
 in the right vse of the lords table hath such  
 coniunction with Christ Iesus, as the na-  
 tural man cannot apprehend: yea & further  
 we affirme, that albeit the faithfull oppres-  
 sed by negligence, & manly infirmitie, doth  
 not profit so much as they would in the ve-  
 rie instant action of the supper, yet shall it  
 after bring forth, as liuely seede sowe  
 in good ground. For the holy spirite which  
 can neuer be deuied from the right institu-  
 tion of the lord Iesus, wil not frustrate the  
 faithful

A confession of the sayth

faithful of the fruit of that myſtical action, but all theſe we ſay commeth of true ſayth which apprehendeth Chriſt Ieſus: who onely maketh his ſacramentes effectuell vnto vs. And therfore whoſoever ſlandereth vs, as that we affirmed oz beleued ſacraments to be onely naked & bare ſignes, do iniurie vnto vs, and ſpeaketh againſt the manifeſt truth. But this liberality & frankly we confeſſe, y we make diſtinction betwixt Chriſt Ieſus in his eternal ſubſtance, & betwixt y elements in the ſacramental ſignes. So y we wil neither worſhip the ſignes, in place of that which is ſignified by them, neither yet do we diſpiſe, & interpret them as vnprofitable, & vaine, but do uſe them with all reuerence, examining our ſelues diligently beſore that ſo we do. Becauſe we are aſſured by the mouth of the Apoſtle, that ſuche as eate of that bread & drinke of that cup vnworthily, are guilty of the body & of the bloud of Chriſt Ieſus.

*Of the right adminiſtration of the  
Sacramentes.*

**T**hat ſacramēts be rightly miniſtred we iudge two things requiſite, the one that they be miniſtred by lawful miniſters who we affirme to be only they, that are appointed

ted to the preaching of the word, into whose  
 mouthes, God hath put some sermon of ex-  
 hortation, they being men lawfully chosen  
 therto by some church. The other that they  
 be ministred in such elements & in such sort  
 as God hath appointed : else wee affirme  
 that they cease to be right sacramentes of  
 christ Iesus. And therfore it is that we flie  
 the societie, with the papistlicall church in  
 participation of their sacraments, first by-  
 cause their ministers are no ministers of  
 Christ Iesus (yea which is more horrible  
 they suffer women whom the holpe Ghost  
 wil not suffer to teach in the congregation  
 to baptise :) & secondly, because they haue so  
 adulterate both the one sacrament & the o-  
 ther with their owne inuentions : that no  
 part of Christs action abideth in the origi-  
 nal puritie. For oile, salt, spartel & such like  
 in baptisme, are but mens inuentions: ado-  
 ration, veneration, bearing through streets  
 and townes & keping of bread in boxes or  
 boists are prophaneation of Christes sacra-  
 ments & no vse of the same. For Christ Je-  
 sus said, take eate &c. do you this in remem-  
 brance of me. By which wordes & charge,  
 he sanctified bread & wine to the sacrament  
 of his holy body & blood, to the end that the  
 one shalbe eaten, and that al should drinke

Christians  
 may not  
 participate  
 with the pa-  
 pists in their  
 Sacraments.

Women  
 may not  
 baptize.

A confession of the sayth

The Papists  
commit sa-  
ciledge.

Such as think  
not rightly  
of the Lords  
Supper, re-  
ceyued it  
not vvor-  
thely.

of the other, and not that they shuld be kept  
to be worshipped and honored as God : as  
the Papists haue done heretofore who also  
haue committed sacriledge, stealing frō the  
people the one parte of the sacrament : to  
wit the blessed cup. Moreouer that the sa-  
craments be rightly vled, it is required that  
the end and cause which sacramentes were  
instituted, be vnderstanded and obserued,  
aswel of the minister, as by the receauers.  
For if the opinion be changed in the recei-  
uer, the right vse ceaseth which is most e-  
uident, by the reiection of the sacrifices, as  
also if the teacher plainly teach false doc-  
trine, which were odious & abhominable  
before God (albeit they were his owne or-  
dinance) because the wicked men vse them  
to another ende then God hath ordeined.  
The same affirme we of the sacraments in  
the Papistical church in which we affirme  
the whole action of the lord Iesus to be ad-  
ulterated aswel in the external forme, as in  
the end & opinion. What Christ Iesus did  
and commanded to bee done is euident, by  
the Euangelists, & by S. Paule : what the  
priest doth at his aultar, we need not to re-  
herse. The end & cause of Christes instituti-  
on, & why the self same should be vled is ex-  
pressed in these wordes : doe ye this in re-  
membrance

membrance of me, as oft as you shal eat of this bread, and drinke of this cup you shall shew forth, that is, extol, preache, magnifie, and praise the lords death till he come: but to what end and in what opiniõ the priests say their Masse, let the words of the same, their owne doctozs, and writings witnes. To wit, that they as mediatozs betwixte Christ and his church doe offer vnto God the father, a sacrifice propiciatorie for the sinnes of the quick and the dead: which doctrine as blasphemous to Christ Iesus, and making derogation to the sufficientcy of his onely sacrifice, once offered for purgation of al those that shalbe sanctified, we vterly abhorre, detest, and renounce.

*To whom sacraments appertene.*

**W**E confesse & acknowledge, that baptism apperteneth aswel to the infants of the faithfull, as vnto them that be of age and discretion. And so we damne the error of the Anabaptists, who deny baptism to appertene to children, before they haue faith and vnderstanding. But the supper of the Lord, we confesse to appertaine to such only as be of the household of faith, and can try & examine them selues, aswell in their faith, as in their duty towards their neighbours. Such as eate & drinke at that holy



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table without faith, or being at discention with their brethren, do eate unworthily: & therfore it is, that in our church, our ministers take publik and particular examination of the knowledge and conuersation of such as are to be admitted to the table of the Lord Iesus.

*Of the ciuill Magistrate.*

**W**E confesse & acknowledge Emperors, kingdomes, dominions, & cities, to be distincted & ordained by God: the powers & authoritie in the same, be it of emperors in their empires, of kings in their realms, dukes & princes in their dominions, and of other magistrats in their cities, to be gods holy ordinance, ordained for manifestation of his owne glory, & for the singular profit and comoditie of mankind: so that whosoever goeth about to take away or to confound the whole state of ciuill pollicies, now long established, we affirme the same men, not onely to be enemies to mankind, but also wickedly to fight against Gods expressed will. We farther confesse & acknowledge that such persons as are placed in authoritie, are to be beloued, honored, feared, and holden in most reuered estimation: because that they are the lieutenantes of God, in whose seates God himself doth sit & iudge,

pea, euen the iudges & princes themselves: to whom by God is giuen the sword, to the praise & defence of good men, to reuenge & punish all open malefactours. Moreover, to kings, princes, rulers, & magistrates, we affirme that chiefly & most principally, the conseruation & putgation of the religion apperccieth, so that notwithstanding they are appointed for civil policie, but also for maintenance of the true religion, & for suppressing of idolatry & superstition whatsoeuer. As in Dauid, Iosaphat, Ezdras, Josias & others highly commended for their zeale in that case may be espted: And therefore we confesse & auow, that such as resist the supreme power, doing that thing which apperteineth to his charge, do resist gods ordinance, and therefore can not be giued. And farther we affirme, that whosoever denieth vnto them ayde, their counsell and comfort, whilst the princes & rulers vigilantly trauell in execution of their office, that the same men deny their help, support, and counsell, to god, who by the presence of his lieutenant doth craue it of them.

*The giftes freely giuen to the church.*

**A**lbeit that the word of God truly preached, and the sacramentes rightly ministered, and discipline executed according to the

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the word of God, be the certain & infallible  
signes of the true church, we mean not that  
euery particuler person ioyned with suche  
company, is an elect member of Christ  
Iesus. For we acknowledge & confesse, that  
darnel, cokel, & chaffe may be sowne, grow  
and in great abundance lye, in the midst  
of the wheat, that is, the reprobate may be  
ioyned in the societie of the elect, & may ex-  
ternally vse with them the benefites of the  
word & sacramentes. But suche being but  
tempozall professours in mouth, and not in  
heart, do fall backe and continue not to the  
ende. And therefore haue they no fruite of  
Christes death, resurrection, nor ascen-  
tion, but suche as with hart vnfeignedly be-  
leeue, and with mouth beloly confesse the  
Lord Iesus, as before we haue saide, shall  
most assuredly receiue these gistes. First  
in this life the remission of sinnes, and that  
by onely faith in Christes blood. In so  
much that albeit sinne remaine and conti-  
nually abide in these our mortal bodides, yet  
it is not imputed vnto vs, but is remitted  
and couered with Christis iustice. Second-  
ly in the generall iudgement, there shalbe  
giuen to euery man and woman, resurrec-  
tion of the flesh. For the sea shal giue her  
dead: the earth those that therein be inclo-  
sed

sed, yea the eternall God, shall stretche out his hand on the dust, and the dead shall arise vncorruptible, and that in the substaunce of the self same flesh, that euery man, nowe beareth, to receiue according to their w<sup>or</sup>kes, glo<sup>ry</sup>, or punishment. For such as now delight in vanitie, crueltie, filthines, superstition or idolatrie, shalbe adiudged to the fire vnquenchable. In which, they shall bee tormented for euer, aswel in their own bodies, as in their soules, which nowe they giue to serue the deuil in al abhominati<sup>o</sup>n. But such as continue in wel doyng to the end, hololy professing the Lord Iesus: we coustantly belceue that they shall receiue glo<sup>ry</sup>, honour, and immortalicie, to raigne for euer in life cuerlasting, with Christ Iesus, to whose glorified bodye all his electe shalbe made like whē he shal appere again in iudgement, and shal render v<sup>y</sup> the kyngdome to God his father, who then shal bee and euec shal remaine, al in al things, God blessed for euer, to whom with the Sonne and with the holy ghost bee al honour and glo<sup>ry</sup> now and euer. So be it.

The Kinges Maiesties charge to all  
Commissioners and Ministers  
within this Realme.

SEing, that we & our Houshold have subscribed and geuen this publike confession of our Faith, to the good example of our Subiects. We command and charge all Commissioners and Ministers, to crave the same confession of their parishioners, and proceed against the refusers, according to our Lawes and order of the church, deliuering their names and lawfull processe to the Ministers of our house, with all haste and diligence, vnder the payne of x. pound, to be taken from their stipend, that we with the aduise of our Counsell may take order with such proude contemners of God and our lawes. Subscribed with our hand. At Wolrydhoue (1581.) the 2. day of March, the 14 yere of our reigne.

